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The Mystical Interpretation Of Divine Love (*Mahabbah*) From The Perspective Al-Sulami's Haqaiq Al-Tafsir

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Abstract

This study discusses the Quranic analysis of the word *Mahabbah* in al- Quran. This needs to be studied and requires some research because it has a general meaning, so it is worth analyzing. They know and understand *Mahabbah* in a limited way and for human needs only. Using a descriptive analytic method and Abū 'Abd al-Rahmān al-Sulami's perspective on his own book, *Haqāiq al-Tafsīr*, this research answers how al-Sulami interprets the meaning of the *Mahabbah* in the Quran. This research finds that the Quran expresses the *Mahabbah* globally both to God and to humans. Some indications of the Quran suggest that the *Mahabbah* can arise because it begins with compassion and seeks to reach that love. This shows that Islam is concerned about the importance of love by providing several levels that must be achieved in order to be able to achieve it. This research focuses on the verses of *Mahabbah* from Surah Thāhā (20):39 which explain about the story of prophet Musa whom getting the specially *Mahabbah*. Thus, Surah Āli- 'Imrān (3):31 explained about a way being a God's lover and creating *Mahabbah* greatly.

Kata Kunci : Analytic descriptive, Al-Sulami, *Haqāiq al-Tafsīr*, *Mahabbah*

Abstrak

Penelitian ini membahas tentang analisis terhadap kata *Mahabbah* dalam Al-Qur'an. Hal ini perlu dikaji dan memerlukan beberapa penelitian karena memiliki pengertian yang umum, sehingga layak untuk dianalisis. *Mahabbah* cenderung dipahami secara terbatas dan hanya untuk kebutuhan manusia. Melalui metode deskriptif analitik dan perspektif Abū 'Abd al-Rahmān al-Sulami dalam bukunya sendiri, *Haqāiq al-Tafsīr*, penelitian ini menjawab bagaimana al-Sulami menafsirkan makna *Mahabbah* dalam Alquran. Hasil

menunjukkan bahwa Al-Qur'an mengungkapkan *Mahabbah* secara global baik kepada Tuhan maupun kepada manusia. Beberapa indikasi Al-Qur'an menunjukkan bahwa *Mahabbah* dapat muncul karena dimulai dengan kasih sayang dan berusaha untuk mencapai cinta itu. Hal ini menunjukkan bahwa Islam peduli akan pentingnya cinta dengan memberikan beberapa tingkatan yang harus dicapai agar dapat mencapainya. Penelitian ini berfokus pada ayat-ayat *Mahabbah* dari Surah Thāhā (20): 39 yang menjelaskan tentang kisah Nabi Musa AS yang mendapatkan *Mahabbah* khusus. Demikian Surah Āli-'Imrān (3): 31 menjelaskan tentang cara menjadi kekasih Tuhan dan menciptakan *Mahabbah* secara besar-besaran.

Keyword: Al-Sulamī, Deskriptif analitik, Haqāiq al-Tafsīr, *Mahabbah*

Introduction

Pandemi discussion on love instigates multi-interpretative discussions as the word "love" leads to various meanings. Such might have led to an understanding of the envisioning intimate relation that differs from that of the early Sufi tradition. Love has been part of the integral components of Sufism from the second century until today. One of the Muslim scholars who is consistent interpreting the concept of love within Sufism are 'Abd al-Karīm al-Qusyairī (d.465 H/1072 M) who composed an amazing book titled *Risālah al-Qusyairiyyah*, Also Abū Ḥamid al-Ghazālī (d.505 H) who composed an interesting book *al-Mahabbah wa al-Shawq wa al-Uns wa al-Riḍā*. Besides, some Western scholars also put their attention and contributions on discussing this intimate concept of relation in Sufism are Louis Massignon, Helmut Ritter, Annemarie Schimmel (Schimmel, 1975) and so many others whom I could not mention them here perfectly. After all, the concept of *Mahabbah* or love is a loving trend within the Sufi thought, by which all aspects contribute to create and aspire spiritual thinking as it was presented in an imaginative language fired by the love itself (Lumbard, 2007).

Nonetheless, many texts in Sufism reveal many arguments about the nature of divine love. Some often lay in between lines as well as underneath the immediate text. Love is known in Arabic with the term *Mahabbah* I tried to review first in terms of language to see the substance it describes. In the big Indonesian dictionary, love has five meanings including. First meaning is love very much, true love, second meaning is love very much, to be enticed (between men and women), third meaning is desire; Hoping, fourth meaning is missing, and the last meaning is hardhearted. The meanings that have been described above illustrate that love can be described as the feeling of the heart of who is experiencing love, then the lover of the object of love is very fond of and true

love. Likewise, it is very rare for a lover to have an experience hardship due to his longing for the response he loved or loved to the lover.

However, love described among others with the word *ḥubb* in its various forms. The word *ḥubb*, the word *ḥababa* which means white teeth that glow and regularly. Here many argues that there is a harmony between the two words, namely in a relationship implies a clean, holy and beautiful relationship. From the same root *ḥubb*, then the word *ḥubab al-mā'*, which is the most part of water that is held in one container. According to the adherents of this opinion, it implies that love is something that is contained by a lover's heart container (Shihab, 2019).

So, from the same root is the word *Habāb* means bubbles of water, which form can be seen when the water boils or when poured water over water. According to Arabic writers, this implies that love makes the heart of the lover always warm, longing, surging, and boiling as if dances to welcome with the presence of a loved one even if it is only an illusion. Almost all Arabic experts introduce more than sixty Arabic vocabularies used for the word love with various levels and contents (Munawwir, 1984).

The Al-Qur'an mentions *ḥubb* and its derivation Eighty three (83) times. The word *ḥubb* is contradicted to the antonyms, hate, *bughd-baghdā'* that is mentioned only 5 times. The synonym of the word *bughd* is *sukht*, which is mentioned 4 times. The words *ḥubb* and *al-Mahabbah* are close to *ḥabbah* which means seed or core. *ḥubb* is also called *ḥabbat al-qalb*, because they have similarity in their activities (Jalim, 1978). If there is someone who says "I love someone", it means "I find the core of my heart in someone", which is the same "I make the heart as the goal and purpose of his love". Al-Qur'an explained the feeling of love between man and woman, which is called the term *Mawaddah* a love with the term (QS. Al-Rūm 30:21).

Meaning: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

The term *syaghāfa* in QS. Yūsuf (12):30 is adjacent to the word of *ḥubb*. This term shows that love has a very broad and deep dimension, which has differences in characteristics and it will have implications for various kinds of behavior (Ozbay, 2015).

Meaning: "And women in some city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

Besides being in the Al-Qur'an, al-Hadith narrated by Abū Hurairah (d.678 H):

Meaning : "If God has loved His servant, Allah says to Jibril AS, ' O Jibril, in fact I love someone , so love him. Surely Allah has loved someone, so love him! 'So the inhabitants of the sky loved him. Then God gave him obedience on earth. And if God hates a servant, then an Angel said, 'I don't consider it unless I hate it like the hatred of God to him."

Seyyed Omid Safi said in his observation, "The path of love may be described as a loosely affiliated group of Sufi mystics and poets who throughout the centuries have propagated a highly nuanced teaching focused on passionate love (*Ishq*) Those definitions of love differs from that of the early Sufi tradition. The arabic word *Ishq* is translated as "passionate love" or "excessive love". In another context, *Ishq* has a simillar meaning with the love (*ḥubb*). *Ishq* came to be a central theme for the most important figures of the Persian Sufi tradition, such as Farīd al-Dīn 'Attār (d.617/1220) and Jalāl al-Dīn Rūmi (d.627/1273) (Lumbard, 2007).

Begin from *al-Jāhizh* in his book, *Al-Nisā* (womens), he gave a definition of love as feeling that is supported by reason. Then, Ibn Hazm (994-1064 AD) in his book, *Thauq al-Hamāmah fi al-Ulfah wa Allāf*, he wrote in his book, "Love is initially a play and in the end is sincerity. It cannot be described but must be experienced in order to be known. Religion does not reject it and the Shari'a does not forbid it, because the heart is in the hands of God, who turns it over. Ibn Hazm described his feelings when his heart was filled with romance, he said:

Meaning "I tell you about myself that I was never satisfied from the water connection, while it did not add anything to me except thirst."

Then, Ibn Sīnā (980-1037 M) rated love as a disease. In his book, *al-Qanūn fi al-Thib*, the philosopher as well as doctor describe the symptoms which include, "The lover's heart is always in turbulent, it is not always stable, sometimes it is happy and on the other hand it is difficult, even sometimes it laughs and another time it cries. "I think that Ibn Sina's description here is shown to the love in some couple (Shihab, 2019).

Thus, some of the definitions above, everything still cannot represent the meaning of the true nature of love. In the book *Risālah al-Qusyairiyyah*, written by al-Qusyairī (Al-Qusyairī, 1998) (d.1074 M) collected several opinions of scholars regarding love, both to God and to fellow human beings. In the worldview of Sufism, *Mahabbah* is part of things or *ahwal*. It can be interpreted as a condition that arises in the human heart without intentionality, compassion, such as anxiety, sadness, and others. This is certainly a very different degree of love given to God and to fellow humans.

Abū Yazīd al-Bisthami (804-874 M), a Sufi from Persian on third century, said that love is *Istiqlāl al-Katsīr min Nafsika wa Istiktsār al-Qalīl min Habībika* which means to assume a little something that comes from you and considers a lot of things that come from your lover. This proves that love is giving, giving everything that we have to the idol of the heart. Spending to others, our giving is sufficient, then we will give it more than just enough. And vice versa, even the slightest gift he considers to be something valuable and considers it to be a lot (Al-Qusyairī, 1998).

One of the middle age Muslim scholars, Abu Hamīd al-Ghazālī (d.1111 H) argue a different opinion from the previous figures. According to him, love is the core of knowledge. Then, knowledge of God will give birth to love. Because, love will not exist without knowledge and understanding between each other, and he cannot fall in love with someone he does not know. Likewise there is nothing worthy of being loved other than Allah (Ahmad, 2005).

Abū ‘Abd al-Rahmān al-Sulamī (d.421 H/ 1021 M), one of the Sunni-Asy'ari Muslim Sufi figures, stated that *Hubb* or love had two letters including *ha* and *ba*. The letter *ha* 'is the last letter of the word *al-Rūh*, while *ba*' is the beginning of the letter from the word *al-Badn*. People who are in love deserve to have spirit but in essence they do not have a body, and vice versa he has a body but there do not belong to any no soul. Actually everything or behavior is needed by an expression. Therefore, Allah created angels to make them deserving and respectful, creating jinn as strong beings, creating Satan to be the impostor, and Allah creating pious people with a sense of love. People who are in love will always be surrounded by light. Fear is fire, and love is light, and it will not last forever without fire) (Al-Sulamī, 2000).

An opinion conveyed by al-Sulamī above has attracted my interest to know more about the meaning of *al-Mahabbah* in the view of a Sufi interpreter of the Qur'an

and to analyze the concept of divine love among mystical commentators of the Qur'an. As we know, Sufis have their own interpretations of what is *Maḥabbah* as part of spiritual conditions (*ahwal*) as they get when they get closer (*taqarrub*) to Allah. Therefore, I prefer al-Sulamī's background and his critical of the divine love as my main object here. Such interpretations of the divine love include Thāhā(20):39 and Āli-ʿImrān (3):31 is determine here.

Theoretical Review

Getting Know Sulami's Background and His Works

His full name is Abū ʿAbd al-Rahmān Muhammad b.Husain b.Muhammad b.Isa b.Khālid b.Zawiya b.Aid b.Qabīsa b.Siraq al-Azdi al-Sulamī al-Naysābūrī was born on 10 Jumādī al-Ākhir 325/927 H in Nisaphur (Al-Dhahabi, 1932). Furthermore, he is known as al-Sulamī. Al-Sulamī's name was nisbat that refers to his mother, namely al-Sulaym. Then, al-Azd was nisba to his father. Throughout his life, al-Sulamī was raised and educated by the care of his grandfather, Abu ʿAmr Ismāil b.Nujayd al-Sulamī (365/976 AH). Abu Nujayd al-Sulamī is a fellow of Malāmatiya and has a very influential role in al-Sulamī's life, especially in teaching traditional Islamic science (*ʿIlm Zāhir*). Not surprisingly, his intellectuals were able to influence al-Sulamī to become the traditionalist by writing several quite monumental works.

I take some argument from al-Subkī that he was identified as the reformer or called it as Mujaddid among the traditionalist who were in Nisaphur. It can proof and be seen from his academic trips into various countries such as Marw, ʿIrāq, and Hijāz. Through these three countries he met with Sufi scholars. Besides that, al-Sulamī studied hadith by quoting and collecting thousands of traditions there by studying through various respected teachers there around the 4/10 century (Al-Dhahabi, 1932).

Here are some well-known al-Sulamī teachers in various fields including Abū Zāhir Abdullāh b.Faris al-ʿUmrī al-Balkhī, Muhammad b.al-Muhammil al-Masarakhsī, al-Hāfiz Abu Alī al-Husayn b.Muhammad Naysāburi, Said b.Qāsim al-Baradai, Ahmad Ibn Muhammad Ibn Rumayh al-Nasawī, Abu ʿAbd Allah al-Saffār, Muhammad b.Yaʿqub al-Hāfizh, Abū Ishāq al-Hirī, Abū Hasan al-Karizī, Abu Bakr al-Sibgī, Abu Bakr al-Walid al-Hisān, Yahyā Ibn Mansur al-Qādi, and Abu Bakr al-Qādi (Bulliet, 1972).

Furthermore, a sufis has some spiritual things in his daily life. Al-Sulami's spiritual masters exactly was come from al-Su'lukī and al-Nasrābadhi. Then, al-Sulami's attraction was came through from Ibn Nujayd, who's informed al-Sulami into his colleague Abu Sahl Muhammad b. Sulaiman al-Su'lukī (d.369/980 H). Briefly, al-Su'luki was a moderate Sufi who's associated with the Baghdadi mystical traditions. See the background of al-Su'luki as a family that has knowledge of the Shafi'ite School of Islamic law.

The reason of relation between al-Sulamī and al-Su'lukī is because al-Sulami become a Sufi probably under the auspices of al-Su'lukī. This history was taken from some illustrated by MJ.Kister in Adab al-Suhba's book. Kister was quoted from the book *Shams al-Āfaq fi Dhikr al-Ba'di min Manāqib al-Sulamī wa min Manāqib Abi 'Ali al-Daqqāq* by Murād b.Yūsuf al-Hanāfi al-Dūsi. In the text, Krister wrote:

“Al-Sulami took the spiritual path (Ṭarīqa) and Gnostic knowledge (Ma'rifa) of the peaks of Sufism from Shaykh Abu Sahl al-Su'lukī, who taught him divine recollection (Dhikr) and took the pledge of allegiance to stand for being his child. Of course, He (al-Su'luki) then instructed him to join in his seclusion (khalwat), and to recite (certain) divine names which were suit to. Then, he left him alone in a forty night seclusion (al-Akhwāt al-Arba'īniyya) until God opened his heart. Then, by his bleseed hands al-Su'luki clothed him with garment of the sincere poor. Sulamī continued to undergo his seclusion until God let the master (al-Su'lukī) know as he envisions by his inner sight and strength of intuitive knowledge that al- Sulamī was the people whom God had opened his profound reality, and he had also made him reach the degree of perfection among the Sufis. Consequently, the master granted him some permission to raise disciples. Then, for the continuing period al-Sulami began to raise disciples, as many people came to company and grow up with him, tak ethe benefits from him, and graduate under his auspices”.

According to Kister, al-Sulamī doesn't only received the sufi cloak from Abu Sahl al-Su'lukī, whether he also received from Abu Qāsim al-Nasrabadhī (d.367/978 H), he is one of al-Su'luki's colleagues (Syarifuddin, 2013). His full name is Abu al-Qāsim Ibrahim b.Muhammad b.Mahmūya al-Nasrabadhī. He was the native Naisaphur. He renowned the spirtual states, and he began with an intellectual carier as a tradtionist in Nisaphur. Meanwhile, when he traveled for more than 20 years, he became a preacher. He was teaching of Hadith lesson as far as he learned from the several preachers in

Baghdad. Therefore, while he stayed in Baghdad he attracted to hold Sufis knowledge by the guidance of Abu Bakar al-Ṣblī (d.334/946 H). Another state comments that he was travel to another nation such as Syria and Egypt to learn Hadith.

Thus, the relationship between al-Sulamī and al-Nasrabadhī was firmly established because they concently to learn the prophetic traditions. Begin from Mecca, they spent the time for learning Hadith. Beside that, such of intimate realtion and considering the important status of the master within the mystical circle of Baghdad, it was through him that al-Sulami might have ability to collect the mystical traditions for his popular books which are *Tārikh* and *Thabaqāt al-Ṣfiyya*. Thus, this strong connection doesn't only made al-Sulamī significant to collect the mystical sayings, however he had been promulgated by the Sufi masters among the Baghdad circle. Then, this strong connection also made the spiritual path of al-Sulami had undergone was genuinely connected to the Baghdadi sober type of sufism (Syarifuddin, 2013).

His Famous Tafsir : Hiaqāiq al-Tafsir

Discussing of many works al-Sulami which are representing into variousity of field knowledge not easy to be spesifically to discussed in this thesis. So, I could represent the extended one of his works, *Hiaqāiq al-Tafsir*. *Hiaqāiq al-Tafsir* was become al-Sulamī's greatest achievements. Thus, this tafsir was become many controversial among scholars and so many criticism to this tafsir.

Firstly, Sayyid 'Imrān comments on his book didn't show a lot of verses in al-Qurān but he explained half of that and pay attention to each other. In conclusion, he didn't show the explaining of verses al-Qurān textfully, but he follow the road of al-Isyāri's interpretation (*Tafsir al-Isyāri*). Then, al-Sulami decided to put aside the outwars sciences of tafsir by providing the opinions and like to collect the masters of the knowledge of profound reality (*Ahl al-Haqīqa*) (Imran, 2001).

Then, Sayyid also comments that Sulamī unperfectly in writing this tafsir, because of Sulami collects all *Maqāla* (Sayings) of the *Ahl al-Haqīqa* in this simple of tafsir. And then, the structure of this tafsir arranged based on Sura and verses. So, *Haqāiq al-Tafsir* was appeared today. Thus, According to his interpretation, here are students of Sulamī which are taken al-Sulami and its interpretation, *Haqāiq al-Tafsir*, Ja'far Ibn Muhammad al-Shādiq, Ibn 'Atha al-Sakandari, al-Junayd, al-Fadil Ibn 'Iyādh, Sahl Ibn 'Abdillah al-Tustari, and etc (Imran, 2001).

It is through these two elements of interpretation (formally literal meaning) and *takwil* (normally literal meaning) that makes some 'Ulamā criticize him and his book later. In fact, the strongest criticism came to al-Sulami by accusing him of having made false attributes to certain revered figures like Ja'far al-Ṣādiq, which is false attribution in turn would have raised the problem of transmission in his traditional style of interpretation, as well as challenging his intellectual credibility. With the *Haqāiq al-Tafsir* is an answer to the generation after al-Sulamī by providing a clear explanation of the controversial commentary he wrote (Zayd, 1993). Here are the scholars who send critics to al-Sulamī from any generations will explain below.

Scholarly Criticism on Haqāiq al-Tafsīr

One problem that needs to be known is the absence of a direct reaction to a dialogue with *Haqāiq al-Tafsīr* since al-Sulami lives seems to be in line with degrading socio-religious climate at the turn of the 5/11 century, as mentioned by Ibn Habīb (d.421 H / 1015 M) in a statement similar to al-Zarkā's words. He said "It is outstanding in our time that when scholars are being questioned about the distinction between interpretation and *ta'wil*, they will not succeed in doing so. They do not recite the Qurān well and do not know the meaning of a chapter (*Sūrah*), or even a verse of the Qurān " (Al-Zarkasyi, 1957).

In addition, this period also displays divisions towards the development of Quranic interpretation. The line between traditionalist and rationalist thinkers began to be drawn at that time, as well as between orthodox and heterodox factions between Muslim scholasticism, and this happened through various cases of "inquisition".

The beginning of a criticism of *Haqāiq al-Tafsīr* is the occurrence of connected with the growing awareness of the distinction between the terms of interpretation and *ta'wil*. After Ibn Habīb and al-Sulamī died, several generations thereafter began to emerge several criticisms of *Haqāiq al-Tafsīr* which had been delivered by a native Nisaphuri between their junior contemporaries, namely Abu al-Hasan 'Alī al-Wāhidī (d.468 / 1076). Al-Wāhidī once warned a number of people to be more careful and careful about what was written by al-Sulamī as he stated, "Abū 'Abd al-Rahmān al-Sulamī in compiling the *Haqāiq al-Tafsīr* has firmly stated that this book is believed as an interpretation, he would have been committed heresy (Ṣalāḥ 1929).

In this conditional sentence, the statement could not be classified to the comment of a harsh accusation of heresy in al-Sulamī self, but it such as some warning for everyhuman not to consider esoteric commentary as an objective interpretation of the Quranic verses. This critic seem to imply that al-Sulamī could be mistaken in case that he classificaly his book of *Haqāiq al-Tafsir* as an objective interpretation which intende by the term tafsir, as such might lead to some act of heresy. However, its such a warning had been growing from awareness of the dangerous impact of publicly diffusing the mystical interpretation. It is also some probably led all the Sufis to be accused of committing *Bātini Ta'wīl*.

The statement of al-Sulamī may contribute the theological issues before it was theoretically clarified by al-Ghazali in his book *Faḍīh al-Batiniyya* (the Ignominies of the Batiniyya) which is see from sociologically refers to various of the Shiite from time to the time (Al-Ghazali, 1964).

Then, the next group is coming from Hanafi theologians, Abu al-Hafs ‘Umar b. Muhammad al-Nasafi (d.537/1142). He criticized the esoteric interpretation in general to be a sort of conversion of obvious meanings of Quranic verses, it’s a leading to sime accusation of heresy and committed by the “people of esoteric” (*Ahl al-Bātin*) (Al-Suyūthī, 1951). Furthermore, the Hanafī theologians take of care this case by rejecting a mystical claim concerning an esoteric meanings or the spiritual significances within the interpretation to the Quranic verses as long as those meanings by do not deviate from the desired objective expressed within its outward sense or we call it as *Zāhir*.

Much criticism directed against the *Haqāiq al-Tafsīr* that because al-Sulamī had confined himself in his compilation to mention only some sorts of allegoric interpretation (*ta'wīlāt*), while it was inconceivable for the Sufis that their words were in contradiction to the formal interpretation (Al-Subki, n.d.).

Method

The type of research in this study is library research, namely by collecting library data both from books, social media, and other forms of writing that are considered relevant and suited to the theme of discussion, especially on the mystical interpretation of divine love (*Mahabbah*) from the perspective of al-Sulamī’s *Haqaiq al-Tafsīr*. Therefore, this research belongs to the qualitative category. By using descriptive analysis method, the collected data was compiled, examined and presented in a logical structure. By such

an approach, I try to see how the relationship between the interpreter, the text and the conceptuality of history and tradition is being faced, understood and built openly by the interpreter.

Results and Discussion

Analyzing the Divine Love in Haqāiq al-Tafsīr

Analyzing the *Mahabbah* in several verses of the Al-Qur'an has been discussed and the derivation is accompanied by the derivation of the word *Mahabbah* in it. The focus will be on this interpretation of Surah Āli-'Imrān (3):31 and Thāhā (3):39. Due to the existence of the *Mahabbah* there are various objects, such as love for God, the Messenger of God, fellow human beings such as love for family, country, religion, etc., I will limit this discussion that *Mahabbah* to the God. Another reason is that even though Surah al-Qaṣṣ (28): 56 and al-Māidah (5): 54 discuss the *Mahabbah*, al-Sulami in its interpretation does not interpret the verse. This is what is lacking in *Haqaiq al-Tafsir*, the interpretation does not see the correlation between verses with each other.

Therefore, the main centers in this discussion are Āli-'Imrān (3): 30 and Thaha (20): 39. As well known that *Tafsīr al-Sulamī* in the discussion of chapter one interpreting the verse begins with a historical review. The study of history in Tafsir al-Sulami is a very important matter, this can be seen from its position which was placed at the beginning of the discussion before giving further explanation from al-Sulami itself. Such examples will be explained below.

The Interpretation of the Verse Mahabbah Q.S. Āli-'Imrān (3):31

To be explicated by al-Sulamī, this verse begins with the opinion of the Ulama and the inclusion hadith which quoted from some of *Kutubussittah*. According to 'Amr Ibn Uthman "the form of the *Mahabbah* to Allah is by knowing him (*Ma'rifah*), always feeling afraid of Him and the heart of a servant is always preoccupied with *dhikr* to Him, more importantly is made him friendly.

Abū 'Abd al-Rahmān al-Sulamī argued to the through of Ibn 'Athā' which saying:

Meaning: "A person will not reach the highest light if he does not reach the lowest light before. If he has not yet come to the path of the highest light, then it is obligatory for him to hold on to the owner of the lower light, he is a follower of the Prophet. Then, he is blind to these two lights and he uses deception. "

Seeing the interpretation that al-Sulamī has conveyed in his *Haqāiq al-Tafsīr* is the interpretation tendency that he followed from Ibn ‘Atha al-Sakandari. According to my opinion, al-Sulamī states that the *Mahabbah* is able to be achieved by a servant if he passes the path (*Sulūk*) which is taken regularly. Starting from the bottom of the road to the noble place that is in the place (*Maqām*) Ma'rifah. As I have explained in chapter three about the meaning of *Maqām* accompanied by a number of ‘Ulamā who have commented on *Maqām*. So, in this case, al-Sulamī was categorized *Mahabbah* as the *Maqām*.

The Interpretation of the Verse Mahabbah Q.S.Thāhā(20):39

Al-Sulamī was interpreting this verse and interpreting the sentence *mahabbah minnī* in his *Haqāiq al-Tafsīr*. As explained earlier, al-Sulamī quoted some of the opinions of his teacher then at the end of the explanation he wrote his opinion. In this verse, al-Sulamī quoted the opinion of his teacher, Ibn ‘Athā, he said that the purpose of the fragment above is:

Mean: "I will give all my love to you, whoever has felt my love in his heart then it is true. For you, I give my love".

Then, al-Sulamī took al-Wasithī's opinion, and he gave a story that correlates with this verse, the story of the Prophet Mūsā AS. Al-Wāsithī said:

Seeing from the description of al-Wāsithī it can be concluded that: "Love can change people like a person whose personality becomes a generous, brave, and intellectual. Then, everyone is accused of that. It can be concluded that the form of a love can change a person's behavior or character to improve his quality of life. According to al-Wāsithī, the *Mahabbah* in this case is certainly different from what was felt by the Prophet Mūsā (AS). *Mahabbah* that God gave to the Prophet Mūsā AS when he was a toddler. Did you not see what the figure of Firaun was when he witnessed the person who had been given the *Mahabbah* in his childhood when he did not yet know who his Lord was? At that time many of the children of the Children of Israel were

killed by Firaun. This is a special form of *Mahabbah* that Allah gave to the Prophet Mūsā AS.

Furthermore, regarding the sentence *wa litushna'a 'alâ 'ainî* according to Ibn 'Atha" I (Allah) always watch you and I as watchmen for you and always watch over you with my two eyes. Likewise there will be no one who will provide salvation with your various tricks unless I will be your helper. This is as information that everything that happens is the best form of help for him (Mūsā AS).”(Al-Sulami, 2000)

After seeing some of the quotations of interpretation of the Sufi scholars mentioned, al-Sulamī did not comment in this verse. He interprets in Surah al-A'rāf (8): 143 which is:

Means: And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

Al-Sulamī interpreted this verse Al-Sulamī explained that the nature of the Prophet Moses is to have a strong body, he behaves nobly, so also looks very authoritative. In this verse it is explained that the Prophet Mūsā had a strong desire to meet with Allah SWT. Al-Sulamī explained that this verse confirms the words of Allah SWT "if indeed you are determined to see me, and you cannot wait to see me, then that desire is only possessed by people who have good hearts. Furthermore, his heart has been decorated with the *Ma'rifat* of Allah and has been given strength with all the light of his lectures, and I have purified it with my eyesight, even I have lit it with my light.

Then, for people who want to see me but don't have patience, then their heart does not come from Allah Swt. In this case the Prophet Muhammad Saw said:

Means: "The veil of Allah is light, if Allah had revealed that light, of course His face would burn his creature as far as His view."

Then Al-Sulamī interprets the sentence *lan tarônî* and quotes from Abū Ja'far's words that when the Prophet Mūsā moved to the *Mīqāt*, the Prophet Mūsā was revealed in his dream in the form of God's words which disturbed the heart of the Prophet Mūsā AS. As for the meaning of *lan tarônî* which is *lan taqdiro* means you will not be able to

see me, because you are a mortal person, then what is the trajectory of a mortal toward someone who has a permanent nature (*Baqā*) at that time, God gave him the opportunity to see the mountain there.

Then, the Prophet Mūsā given a challenge that is if you are able to stay there and the mountain is still then you will be able to see me. However, if you cannot, then you will not be able to, as the mountain cannot see me. According to Qādī al-'Iyādī quoted from al-Qadli Ibn Bakr Ibn Abi Thayyib that at that time the Prophet Mūsā saw Allah Swt, then he fainted. But according to Abu Ja'far, the cause of his fainting was not by seeing directly but by the destruction of the mountain when it was not directly meeting (Al-Sulami, 2000).

However, the first opinion that is from the opinion of Qādli al-Iyadl can be used as a strong argument. It can be concluded that the condition of the Prophet Mūsā at that time was an appreciation of the *Mahabbah* of Allah to him. God gave the *Mahabbah* to the Prophet Mūsā through this event. Therefore, it can be concluded that al-Sulamī believes that the *Mahabbah* is included in *Ahwāl*, not as *Maqām*. It is called *Ahwāl* because there is no effort that must be achieved by a servant in stages.

Conclusion

The concept of *Mahabbah* (love) explained by Abu 'Abd al-Rahmān al-Sulamī in his book is the condition of the heart where the lovers want to meet with lovers. in his life, he went through several obstacles and prepared for his meeting with God. To reach the *Mahabbah*, al-Sulami provides a state that must be done by the servant in order to foster a sense of love and longing for God who has been the motivation in his life and even become the purpose of his service to God.

Furthermore, al-Sulami gave a different interpretation among several commentators who contributed in interpreting the *Mahabbah*. Here, I present two verses given by al-Sulami's interpretation in Surah Āli 'Imrān (3):31, and Thāhā (20):39. The interpretation is very unique by including the narrations of the traditions and some comments from Sufi scholars. Examining the interpretation presented by the Sufi scholars regarding love has drowned themselves so that they can negate everything except Allah SWT.

In the verse of Āli 'Imrān (3):31, al-Sulamī interprets about relation of *Mahabbah* between human and God, then al-Sulamī conclude that to raise an amazing

Mahabbah from God due to love the prophet of Muhammad peace be upon him. Furthermore, a people would not reach the upright level before he reach the under level of light. Then, al-Sulamī interprets the verse of Thāhā(20):39.

Furthermore, In the verse of Thāhā(20):39, talking of prophet Mūsā AS which getting Mahabbah from his childhood until the last of his dead. When he was child, the God bless him with many miracles and obstacles within prophet Mūsā AS. Al-Sulamī stated that the prophet Musa as the special man from all prophets in this mystical story, the prophet Mūsā AS as an object of human who's getting all the blessing from God. Al-Sulamī stated that he reach this *Mahabbah* by *Hal*.

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